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THE HAWKS MEMORIAL.

FRANCIS LISTER HAWKS, D. D. L. L. D.

Francis L. Hawks.

A

MEMORIAL

OF

FRANCIS L. HAWKS, D.D., LL.D.

1798-1867

N. C

See P. 9 -

By EVERT A. DUYCKINCK, Esq.

READ BEFORE THE NEW-YORK HISTORICAL SOCIETY MAY 7TH, 1867.

WITH AN APPENDIX OF PROCEEDINGS, Etc.

NEW YORK.

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MEMORIAL.

Induced by an occasion which combines in the happiest manner an act of private friendship with a munificent deed of public utility, in the gift of Mr. Niblo to this Society of the historical library of his friend, the late Rev. Dr. Francis L. Hawks, we have met here this evening again to pay our tribute of respect to the memory of that departed friend and associate—a man of great worth and eminence, personally endeared to many thousands in this city, deservedly of high esteem by his brethren in his sacred profession, an ornament to the literature of his country. Any words which I, at least, may utter, must prove inadequate to the demands of such an occasion. How can we, indeed, recall on the instant the many claims to our regard which have filled the earnest and useful days of a long, beneficent lifetime? It is at best but to offer a brick as a specimen of the admired edifice. I fear to attempt the task set before me, of presenting even an outline of such a career, lest, by my few scant and imperfect words, I may seem to limit the impression of that excellence which now exists in our minds —something vast and undefined. Yet all efforts of this kind must be subject to some such limitation; and we too, this evening, while we follow the hallowed example of centuries, and bring our offerings of eulogy and remembrance —the lilies with plenteous hand and the shining wreaths of immortality—must feel, with the pathetic poet of Italy, though with higher consolations, that we are but performing an unavailing duty.

Francis Lister Hawks was born at Newbern, North Carolina, on the 10th of June, 1798. The family was of English origin, his grandfather having come to the State

with the colonial Governor Tryon. He was employed as an architect on some of the chief public works of the State, and, in the days of the Revolution, was on the side of the country in which he had found a home. His son Francis, the father of Dr. Hawks, was a man distinguished by his upright, conscientious life. He was married to a lady of Irish ancestry, eminent for her piety and force of character. The children of this union were diligently trained in all honourable ways. Several sons were successful in the professions. One of them was and remained a lawyer; three became clergymen of the Protestant Episcopal Church. The youngest alone survives, the Right Rev. Cicero Stephen Hawks, Bishop of Missouri.*

Francis L. Hawks was educated at the University of North Carolina at Chapel Hill, from which institution he was graduated in 1815. A companion of his in those early days at the University, Mr. Robert Donaldson, of Edgewater, recalls "the graceful elocution, mellifluous composition, and finely-modulated voice,"† for which he was even then remarkable in the exercises of the College Literary Society. The honour of the valedictory address at graduating gave him the opportunity of displaying the pathos for which he was always distinguished. He retained a filial regard for the institution, which did not forget its brilliant pupil. Years after, a portrait of Dr. Hawks was ordered from Henry Inman, and placed on the college-walls. After leaving the college, young Hawks pursued the study of the law in the office of the Hon. William Gaston; and subsequently, in 1818, became a pupil at the law-school, then the only one in the United States, maintained by Judge Tapping Reeve and Judge James Gould, at Litchfield, Connecticut. There he passed six months, and had for his associates, among the thirty pupils then assem-

* He, too, has departed this life since this was delivered. He died at St. Louis, April 19, 1868.

† Letter of Robert Donaldson to Alexander J. Davis, Edgewater, December 6, 1866.

bled from different parts of the country, several who afterward became known in the judiciary, in political life, and other relations. Of these we may mention our associate in this Society, the Hon. Charles P. Kirkland; the late Judge Charles H. Carroll, of Livingston County, New York; Judge Hunt, of Rensselaer County, New York, a Member of Congress; Judge William Gould, of Georgia; the Rev. Dr. Stiles, of Georgia; John Y. Mason, of Virginia; and John M. Clayton, of Delaware. In this company of embryo statesmen and jurists Hawks was noted for his frank, ingenuous disposition, and his earnest devotion to study. On his arrival he formed an intimacy, which was subsequently revived in this city, with Judge Kirkland; and it may be mentioned as a proof of their zeal, that they formed a resolution, and kept it, to confine the conversation in their morning walks exclusively to the discussion of the lecture of Judge Gould, to which they had listened the preceding day. By a happy dispensation, relieving any severity of this legal training, there was located in the vicinity of Judge Gould's institute a notable young ladies' boarding-school, kept by the sisters Pierce. We do not know how rigid was the seclusion of this establishment; but, whatever may have been its discipline, it is not to be supposed that a score of enterprising youths, qualifying themselves for a profession in which audacity is a virtue, would long remain ignorant of its attractions. The fair pupils, doubtless, were at least as well studied by Judge Gould's scholars as any page of Coke upon Littleton; and the lessons they then learnt by heart, in some cases, may have been better remembered. Young Hawks here formed an acquaintance with Miss Emily Kirby, a lady of Connecticut, which a few years afterward, in 1823, ripened into marriage. On his return from Litchfield to North Carolina, he was admitted a member of the bar, at the age of twenty-one. We find him then engaged in practice, and specially employed in preparing four volumes of "Reports of Decisions in the Supreme Court of North Carolina,"

published between 1820 and 1826, together with a Digest of all the cases decided and reported in North Carolina. He was also, in his twenty-third year, elected to the State Legislature. He practised all this while at the North Carolina bar, and enjoyed a high reputation for the eloquence of his pleadings in jury cases, on the circuits. A speech which he delivered as member of the Convention of North Carolina for the revision of the State Constitution, was published at the time.

Having thus far pursued this active career—his youth having been marked by purity and sincerity and devotion, as a layman, to the interests of his Church—the sensibilities of his religious nature were yet more profoundly excited by the death of his wife. Following now the bent of his dis position, and educated by the instructions of his friend, Bishop Ravenscroft, he was ordained by that Diocesan a minister of the Protestant Episcopal Church. He was then at the age of twenty-nine. We find him immediately accepting a call as assistant to his friend, the Rev. Dr. Harry Croswell, at New Haven. His preaching was there received with enthusiasm. After about a year's service at that place, he became assistant minister to the venerable Bishop White, in St. James' Church, Philadelphia. While at New Haven he was married to a lady of that city, his life-long companion in his subsequent career; beloved and honoured by a large family circle, and by that larger family of friends which is formed by the successive congregations of a city rector.

In the Spring of 1831 he was called to the rectorship of St. Stephen's Church, in this city, as the successor of the late Dr. Henry Anthon, who had occupied the pulpit for a short period. Dr. Hawks entered upon his new duties in the month of March, and held his position at St. Stephen's till December of the same year, when he resigned, to accept the rectorship of St. Thomas' Church, in this city, then vacated by the resignation of the Rev. Dr. George Upfold, the present venerable Bishop of Indiana. In the

brief time of his service at St. Stephen's, Dr. Hawks established a reputation for pulpit eloquence of the first order, which, contrary to the prognostics of many sagacious lookers-on, was not diminished through his long career. Nor were the anticipations of the croakers—these malcontents are apt to show themselves at the appearance of such rising stars—altogether without excuse in various precedents of popular applause, suddenly brought to an end. Borrowing a memorable illustration, they would say, "He has gone up like the rocket and will come down like the stick." But the genius of the young orator was not of this meteoric nature, pencilling its ineffectual light on the heavens in a momentary trace of glory, and expiring forever. It was, on the contrary, a steady flame, kindled by a sacred passion in the depths of the heart, fed by study and experience, nurtured by all generous human sympathies, burning with fervour and intensity to the end. As year followed year at St. Thomas', the fame of the orator grew, while he held together admiring congregations, and his eloquence attracted to the church visitors to the city from all parts of the country. No pulpit orator ever more fairly earned a reputation; for it was gained by no meretricious or novel arts of excitement, by no unworthy appeals to popular favour, but by due and regular ministrations; by the vivid presentation of truths drawn from the pure fountains of the Christian faith, enforced with an earnestness which was inspired by a hearty sympathy with the sorrows and afflictions, the hopes and aspirations, of fallen man; by an utterance which was eloquence, for it was the spontaneous effort of a richly-gifted nature, working in unison with the beneficence of Heaven in its divine aid, and with all that is generous and noble in human nature. We may not here, in the limited time permitted, present a full analysis of the very remarkable ability of Dr. Hawks as a pulpit orator. The source of its power has been indicated, in its alliance with Christian truth, its embrace of the heavenly charities; in the strength which it derived from a warm-hearted, sym-

pathetic nature; but these dispositions might have been unavailing—for they are shared by many who have exercised but little influence upon the world—had they not been aided by those fine physical powers which few men with his combination of moral and intellectual faculties are privileged to possess. The poet, we are told, is born, the orator is made; but if we are to admit any exception to this adage of antiquity, it would be such in an example as that before us. Nature certainly intended him for an orator. The passion was developed in early life, and was not abated as he approached threescore and ten. He needed not a pulpit to display his powers. If you met him in the street, his talk was eloquent; if you visited him at his house, on the introduction of any worthy theme, he would fascinate you by his kindling enthusiasm. He was no mere declaimer. Always a diligent student, his mind was invigorated by constantly-renewed supplies of learning; while his faculties were varied as the subject elicited wit, humour, elevation, or pathos. Of the three requisites enumerated by Bacon in the completion of a perfect education, he had all in an eminent degree. He had the "reading"—for he delighted in books—which made him the "full man;" no one was better versed in the "conference," which made him the "ready man;" few were more practised in the art of "writing," which made him the "exact man." So he was ever able to engage the attention of his hearer, who surrendered himself a charmed auditor to the current of his flowing eloquence. His speech was full and uniform, in sounds deep and impressive. His voice was wholly without affectation; it had no tricks or surprises. He was a natural, as opposed to an artificial, speaker. You would say, Here was a man uttering what he had to declare in a straightforward way. He made no startling points; but his voice, lightly or emphatically, as might be required, rested on every distinguishing word—was so well managed in its pauses that it could be sustained for a very long time without weariness either to the speaker or the listener.

The ear and the mind were alike gratified. The physical organ of our orator was so well modulated, his intelligence and sensibility—the inspiration of all true speech—so ready and acute, that his reading would convey a certain beauty into the dullest style. It was said of him by a brother divine, that if he were to take Euclid's Geometry with him into the pulpit, his audience would be delighted with his recital of its bare demonstrations. But he never put them to such severe tests. His sermons were an admirable union of logic and rhetoric. His education at the bar inclined him to the former, and his discourses were, consequently, largely argumentative. Even where the topic was one of feeling, clear and readily to be admitted, he was wont to enlist the understanding before appealing to the emotional nature. When he had convinced the judgment, he was prepared to let the imagination have her full play. He was an impassioned speaker, particularly in his early years in this city. He was then more profuse in action than in later life, when a becoming gravity succeeded to the energy of youth. His bursts of eloquence at the earlier period fairly taxed his physical powers; but he had them under perfect control. He did not forget Hamlet's Advice to the Players, "in the very torrent, tempest, and whirlwind of passion, to acquire and beget a temperance that may give it smoothness." Seldom quoting at length, his style was occasionally enriched by the pithy, condensed expressions of the best English poets. He would use the words of Shakespeare with great effect. After the lapse of a quarter of a century, some of these sentences, as he uttered them, yet linger in my recollection. I recall his parenthetical introduction, in a powerful passage in the midst of a long-continued appeal, of the fiery exclamation of Hotspur to his followers at the moment of battle:

> "O gentlemen, the time of life is short;
> To spend that shortness basely, were too long,
> If life did ride upon a dial's point,
> Still ending at the arrival of an hour."

He would enforce the duty of filial devotion, with its train of virtues, by a picture of the reverse, closing with the shriek of agony wrung from the vexed heart of Lear, "How sharper than a serpent's tooth it is to have a thankless child." The funeral-bell of Young and the vesper-notes of Cowper furnished him with many a monitory line; and occasionally he would resort to the old English divines--powerful in logic, far-reaching in imagination—for a well-freighted sentence. He loved to appeal to the better instincts of his hearers, while he held up Christianity as the embodiment of the noblest faculties of the race. His last appeal to vice was, "that it would not have man enough left to make a Christian out of." He was, of course, often called upon to preach charity-sermons. There was one discourse delivered for the benefit of an Orphan Asylum, marked by a touching picture of a family broken up by sickness and death, which, it is said, on its occasional repetition—*decies repetita placebit*—was available to the treasury for a thousand dollars from the audience. We recall another, for the benefit of a Dispensary, in which he relieved the monotony of continued entreaty by a touch of humour. "It has been objected," said he, or in words to this effect, "to many charities, that their beneficence is bestowed upon unworthy objects. This cannot, however, be alleged in the case of the institution whose claims I advocate; for the wretch is yet to be found who will wallow in the mire of dissipation for the express purpose of qualifying himself to become a recipient of your bounty, and enjoy the sublime privilege of taking physic without cost."

We have connected these remarks on what was, after all, the distinguishing province of Dr. Hawks (the employment of his talents in the pulpit), with his ministry at St. Thomas'; for it was there that the heart of his life was spent. His clerical course elsewhere was but a repetition of what he accomplished in that relation. He was rector of the parish for twelve years, between his thirty-fourth and forty-sixth year—a time of life in which the maturity

of a man of genius does not lose its hold upon the enthusiasm of youth. Most of his sermons were written during this period. He, of course, often repeated them. It was not complained of by his congregations, nor was it to be regretted. Age cannot always renew these early, vivid impressions of life and character, these deep sensibilities of the wants of the soul. It is beneficently ordered that the passionate interest which we take in life in our youth, shall become somewhat dull and blunted with the easy indifference of after-years. We may be wiser, and, it is to be hoped, better, but not always more eloquent. Gil Blas might not have had the opportunity of censuring the apoplectic homilies of the Archbishop of Granada, if that sensitive and venerable prelate had contented himself with delivering over again the prelections of his earlier days.

In the summer of 1836 Dr. Hawks visited England, in pursuance of the objects of a Resolution passed by the General Convention of his Church, appointing him its agent, for the purpose of obtaining copies of such documents as related to the early history of the Episcopal Church in America. He was well received in England by the Bishop of London, and others, and enjoyed a delightful acquaintance with the Rev. Sydney Smith, bringing home with him—we remember well—a charming budget of anecdotes of the witty canon of St. Paul's. He gathered, on this tour, a vast store of valuable historical materials from the archiepiscopal library of manuscripts at Lambeth Palace, the records at Fulham belonging to the See of London, and the documents in the office of the Society for Propagating the Gospel in Foreign Ports. By the permission of their guardians, these original documents were carefully copied, and the collection, as it was completed, filled seventeen folio volumes, relating to the early ecclesiastical affairs of New York, Connecticut, Massachusetts, Rhode Island, New Jersey, Maryland, Delaware, Pennsylvania, Virginia, North and South Carolina, Georgia, and Florida.

Shortly previous to this visit to Europe, Dr. Hawks, in

1835, began a long series of literary works by the publication of several juvenile volumes in the "Boys' and Girls' Library," then issued by Harper & Brothers. They were written in the form of dialogue between a certain benevolent, exceedingly well-informed "Uncle Philip" and an attentive audience of the young folk, whose doubts and difficulties were kindly relieved by the old gentleman. Dr. Hawks, in his Sunday-school and elsewhere, was always beloved by the children, to whose infant minds he took pleasure in adapting himself. One of his early employments, on assuming the rectorship of St. Thomas', was to place the Sunday-school in a high state of efficiency. He introduced public exhibitions of the scholars, causing a stage to be erected for the purpose in the church, and every New-Year's day addressed to the children a printed letter, frequently in verse, narrating some simple anecdote of religious life. The good rector had this in common with other traits of Goldsmith's amiable village pastor, whom

> "E'en children followed with endearing wile,
> And pluck'd his gown, to share the good man's smile."

It is proof of an honest nature to be loved by the young: and there is something pleasing in the contemplation of the popular preacher's turning away from the adulation of his thronging audiences, to sit down, in these books, in cheerful familiar talk with little children—a trait he shared in common with his eminent contemporary, that most estimable scholar and divine, the late Rev. Dr. James W. Alexander, of this city. Both wrote for the learned, but could unbend their minds to boys and girls as well. The "Uncle Philip" series, commenced by Dr. Hawks, was continued by his brother, the present Bishop of Missouri, and included volumes on the "Habits of Animals," on "American Trees," on the "Evidences of Christianity," on the "History of Virginia" and of "New York," and on the "Whale Fishery."

To "Uncle Philip's Conversations," and the composition

of an historical work, of which we shall speak presently, succeeded a literary enterprise of no little importance. This was the establishment of the *New York Review*, a quarterly periodical, commenced in 1837, under the joint editorship of Dr. Hawks and the Rev. Dr. C. S. Henry. The opening article of the first number, a partial estimate of the character of Thomas Jefferson, in a review of the recently-published "Life," by Professor Tucker, of Virginia, was written by Dr. Hawks, and attracted much attention by its bold handling of the subject, its strong animadversions on Jefferson's views of Christianity, and the general severity of the writer's judgment of the man. This was followed by an article in the third number, equally unsparing, on the career of Aaron Burr. These were the most noticeable articles contributed to the *Review* by Dr. Hawks. It may be observed that, like most of his literary enterprises, it was connected with his profession as a Churchman. A conservative religious character was maintained in its articles, and, for a time, it included a current history of the work of the several dioceses of the Protestant Episcopal Church in the United States. Dr. Hawks was not long connected with the editorship of the *Review*, which passed into the hands exclusively of his associate, the Rev. Dr. Henry, and subsequently was conducted with ability by Dr. Joseph G. Cogswell, till the increased demands upon his time in his devotion to the interests of the Astor Library compelled him to relinquish the undertaking.

We are now to speak of an enterprise which eventually caused Dr. Hawks much embarrassment. This was the building and establishment of a seminary of learning, to which, in honour of his parish, he gave the name, St. Thomas' Hall. It was located in the town of Flushing, Long Island, and was commenced about the year 1839, while its projector was still rector of St. Thomas' Church. He continued to preach in the city, while he was relieved of much of his parochial duty by an assistant. Always deeply interested in the work of education, and ever an

ardent contriver of new undertakings auxiliary to his sacred calling, it was his design not only to establish a model school in which every desirable branch of secular instruction was to be well taught, but to connect with it a decent observance of religious worship, and eventually to provide for the nurture and improvement, free of expense, of the sons of indigent clergymen. The work was planned by himself with ability, and soon a series of neat, well-constructed wooden buildings, including a modest chapel, covered a convenient plot of ground at the edge of the beautiful town of Flushing. Teachers were engaged, and students flocked to the spot. A visit to the school in its best working order afforded a cheerful spectacle. Every thing was conducted with regularity and decorum; and the whole institution seemed to be pervaded by the genial influence and directing mind of its founder. A spirit of honour was inculcated upon the pupils with their daily tasks; they were taught to respect one another; and every thing around them, in the associations of the place, conspired to this end: provision was made for recreation in the neighbouring fields; and the very refectory was a school of gentlemanly culture. It was a sad disappointment not only to the founder, who willingly endured the vast labours of the undertaking, but to the friends of liberal education who were acquainted with his plans and objects, when the establishment, after a brief existence, was broken up for lack of the financial endowment needed for its support. Its failure involved its owner in bankruptcy.

In addition to these labours at St. Thomas' Hall and his city parish, Dr. Hawks edited and published a weekly periodical devoted to the cause of Christianity and education, entitled *The Church Journal.* He gave employment to an ingenious printer, Mr. C. R. Lincoln, whom he located in an office adjoining the grounds of the school; and the paper, in neat quarto form, thus went forth to the world with its announcement from "St. Thomas' Hall Press." It was something to furnish such a journal with the requisite

literary material; but this, to the fertile mind of its editor, with his inexhaustible literary resources, was a practicable task compared with the equally imperative demand of its pecuniary support. Though well received by Churchmen and others interested in its subject-matter, during its continuance for two years, it may be quite safe to consider its publication as any thing but a lucrative employment of the capital or credit involved. It doubtless added to the growing burden of embarrassments weighing heavily upon St. Thomas' Hall and the peace of mind of its projector. Its conduct, however, fully justified the motive of its appearance. It was largely occupied with original historical documents, continued from week to week, drawn from the storehouse of the collection its editor had made in England. It contained from his pen an elaborate History of the Constitution and Canons of the Protestant Episcopal Church in the United States, the basis of the volume on the subject published by him in 1841; it had much to say on the work of education; it presented weekly a budget of intelligent criticism, and, a feature of no little interest, introduced its readers to the sound, rich old literature of the Church of England freely spread over its pages—to the combined poetry and learning of Taylor, the terse aphorisms and amiable dissertations of Bishop Hall, the quaint wit of Fuller, the resolute, manly eloquence of South, the saintly spirit of holy Leighton;—while this presentation of the old English authors was reënforced by a series of critical papers on their distinctive merits, written for the periodical by Mr William A. Jones. Altogether, the three volumes of the *Church Record*, of especial value to the student of our early colonial history, and the foundation and progress of the Episcopal Church in America, are to be remembered as a highly creditable contribution to the better periodical literature of the country.

Dr. Hawks, withal, was something of a poet in verse; for his pulpit rhetoric often exhibited fine poetical qualities. He never, indeed, put forward any claims to a poetical

reputation; but his occasional verses have found a place in a collection of "The Poetry of North Carolina." They are generally on simple topics, ballads for children mostly, in the school of Wordsworth. One, at least, has an enduring interest—the lines addressed "To an Aged and very Cheerful Christian Lady:"

Lady, I may not think that thou
Hast travelled o'er life's weary road,
And never felt thy spirit bow
Beneath affliction's heavy load.

I may not think those aged eyes
Have ne'er been wet with sorrow's tears;
Doubtless thy heart has told, in sighs,
The tale of human hopes and fears.

And yet, thy cheerful spirit breathes
The freshness of its golden prime;
Age decks thy brow with silver wreaths,
But thy young heart still laughs at Time.

Life's sympathies with thee are bright;
The current of thy love still flows;
And silvery clouds of living light
Hang round thy sunset's golden close.

So have I seen, in other lands,
Some ancient fane catch sweeter grace
Of mellowed richness from the hands
Of Time, which yet could not deface.

Ah, thou hast sought, 'mid sorrow's tears,
Thy solace from the lips of Truth;
And thus it is that fourscore years
Crush not the cheerful heart of Youth.

So be it still!—for, bright and fair,
His love I read on thy life's page;
And, Time! thy hand lay gently there;—
Spoil not this beautiful old age.

The venerable Christian lady to whom these lines were addressed was the widow of Alexander Hamilton.

There was still, at this busy period of the Doctor's

career whilst rector of St. Thomas', another sphere of intellectual usefulness opened to his irrepressible activity. This was in his connection with this (New York Historical) Society, which subsequently led to his association with the kindred Ethnological and Geographical Societies. The New York Historical Society, instituted in 1804 and incorporated in 1809, "for the purpose of discovering, procuring, and preserving whatever may relate to the natural, civil, literary, and ecclesiastical history of the United States in general, and of the State of New York in particular," after an early career of great promise and no mean performance in the labours of Egbert Benson, John Pintard, Dr. Samuel Miller, Dr. Samuel L. Mitchill, De Witt Clinton, Dr. Hosack, Dr. Francis, Gulian C. Verplanck, and others, had, after its first resources were exhausted and its first generation of founders were mostly passed from the scene, fallen in a measure into neglect. Its small library was still preserved, stored in an out-of-the-way loft; but its members were few; meetings were rarely held; its transactions were no longer issued, and it was seldom, if at all, heard of by the public. This was the general unhappy condition of the Society in the early years of Dr. Hawks' residence in this city. He had not been long a resident here, however, before his zeal was enlisted in its behalf, and, in concert with the late Peter Stuyvesant, George Folsom, John R. Bartlett, James W. Beekman, the late Benjamin F. Butler, Albert Gallatin, Samuel Jones, Frederick De Peyster, Dr. De Witt, George Gibbs, John Jay, William Beach Lawrence, William W. Campbell, Prosper M. Wetmore, Charles Fenno Hoffman, and others, he was actively employed in the work of placing the Society on its new and unexampled career of usefulness. In the Resolutions passed a few weeks ago, this service was thus handsomely acknowledged: "In the dark days of the Society," it was stated, "Dr. Hawks was its steadfast friend, and lent to it the aid, when that aid was invaluable, of his voice and his pen, and of his personal and professional influence. In 1836 the Society was

in adversity; Dr. Hawks stepped forward earnestly and energetically to relieve and resuscitate it; and his efforts contributed in an eminent degree to restore it to life and usefulness. During that and the three succeeding years, he delivered before the Society, and for its benefit, several of his brilliant lectures." The first of these lectures, which was delivered in 1838, at the hall of the recently demolished Stuyvesant Institute, was an animated sketch of the career of the Indian maid and matron, Pocahontas. Written in a glowing rhetorical style and pronounced with fervour, it was received with enthusiasm by a crowded audience, and its repetition was earnestly demanded; but the young orator firmly resisted the request, and, to avoid the continued importunity, threw the manuscript into the fire. He knew the nature of popularity of this kind, and the proper limit of a rhetorical exercise; and he felt that his paramount duty was to the graver demands of his pulpit and the Church. In the following year he again appeared before the public in a course of lectures for the benefit of the Society, taking for his subject, "Captain John Smith and the Settlement of Virginia." He also delivered, in a subsequent course, a graphic lecture on Sir Walter Raleigh, in which a narrative of the fortunes of his hero was coupled with an analysis of his character, and an anatomy of the leading statesmen of the court of Elizabeth, and of the Queen herself. In still another course, for the benefit of the Fire-Proof Building Fund, he delivered a lecture on the "Revolutionary History of North Carolina," in which he discussed one of his favourite topics—the Mecklenburg Declaration of Independence. Besides these special services, Dr. Hawks was a useful member of the Society in its every-day affairs, being a frequent speaker at its monthly meetings under the Presidency of Mr. Gallatin, and for ten years, from 1849 to 1859, a member of its important Executive Committee.

In the organization of the American Ethnological Society, in 1842, under the Presidency of Mr. Gallatin, Dr.

Hawks was one of the original members, in company with the late Dr. Robinson, Henry R. Schoolcraft, John R. Bartlett, Alexander W. Bradford, Frederick Catherwood, Alexander J. Cotheal, John S. Stephens, William W. Turner, Charles Welford, and other distinguished associates, to whom Dr. John W. Francis, E. G. Squier, Dr. E. H. Davis, Thomas Ewbank, and Buckingham Smith, with others, were subsequently added. Dr. Hawks was first Vice-President of the Society, from 1855 to 1859. The meetings of the Society being held at the residence of the President, Mr. Gallatin, and afterwards at the houses of other members in turn, the discussions had much of the freedom and conversational turn of social intercourse. In these gatherings Dr. Hawks was naturally a leader of debate. The objects of the Society presented peculiar attractions to his inquiring and scientific mind. They may be generally described as concerned with the elementary conditions of national life; the study of which, ever requiring sagacity and sympathy, appeals at once to the judgment and the imagination. It was the delight of Dr. Hawks to busy himself in these remote archæological pursuits; to detect the promise of civilization in the rudiments of art; to perceive the first faint attempts of savage man to improve his condition on earth, or link his destiny with the inscrutable eternity surrounding him; groping in the darkness of an unlettered period to study the syllables of science in the germs of language, the earliest vocabulary of the infant mind; to observe the acquaintance forced upon man by his necessities and developed by his intelligence, with the powers of nature; his employment of the animals patient of burdens; his dawning knowledge of the properties of plants for food or medicine; to tend the growth of the domestic virtues; to note the regard of the barbarian for wife and children, the conduct of his wars, or the faithfulness or treachery in his alliances with contiguous tribes; his uninstructed religious efforts in his superstitious or kindly veneration of the greater and lesser lights of heav-

en; his exhibition of the fear of evil or the hope of happiness in the all-subduing hereafter; his equanimity at departure; his dirges and death-songs; his rites of burial and funeral monuments. In the study of these and kindred topics in early history, tracing the qualities of races and the affinities of nations, Dr. Hawks was, in his later years, much engaged. Hence we find him intent on pursuing the studies opened before him in the researches on this continent of Dr. Davis and of Mr. Squier, of Catherwood and Stephens, and, in Egypt, of Gliddon and Dr. Abbot. It was in particular his desire, out of the knowledge gradually accumulated of the American aborigines, to construct some worthy scheme of the history of human progress, confirming the scriptural account of the unity of the race; in all things "vindicating the ways of God to man." In 1857, assisted by his friend, Mr. George H. Moore, in the preparation of the course, he delivered three lectures on "The Antiquities of the American Continent," or, as the syllabus of the course was entitled, "The Ethnology of America," at Hope Chapel, in this city. We may also mention, in this relation, the publication, in 1850, of an interesting volume, "The Monuments of Egypt; or, Egypt a Witness for the Bible;" and, in 1853, a volume on "Peruvian Antiquities," translated from the originals of Rivero and Tschudi. We may also class with these labours of Dr. Hawks his Introduction to the official report of the late Commodore Perry on Japan, in which the geography, history, and literature of that country are reviewed in the true spirit of ethnological inquiry. In the editing of this work, and in the preparation of a Biographical Dictionary which bears his name, he was materially assisted by his relative, Dr. Robert Tomes, of this city, who is also the author of the lives of Richard the Lion-Hearted and Oliver Cromwell, issued in a biographical series of the "Heroes of History," which Dr. Hawks superintended.

"The American Geographical and Statistical Society" was founded in 1852 and chartered in 1854. Dr. Hawks

was one of its earliest members, and in its first organization was elected its Vice-President. On the 6th of December, 1855, he was elected President of the Society, and continued to hold the office till May 2, 1861. He was thus prominently connected with its affairs during the greater part of its history. The objects of the Society are simply expressed in its charter of incorporation—"for the purpose of collecting and diffusing geographical and statistical information." This is a plain proposition, but of wide application, opening, in fact, the theatre of the world. Such a Society is of peculiar significance in New York. It is the natural exponent of our commercial enterprise—of our mercantile flag, which visits every sea—and of our storehouses, laden with the products of every clime. Nor need we look beyond the Atlantic, or across the Pacific, for aliment for this Society. It would have an Herculean task to accomplish, were its subject-matter confined to the area and products of the present vast limits of the United States. Within the short period of the existence of this Society, not yet fifteen years, it has had geographical problems to discuss, of the best practicable routes across the Rocky Mountains to the Pacific: while the statistics of American cultivation, the distribution of labour, and other kindred unsettled questions now occurring under new conditions, will long employ its most ingenious minds. By coupling "statistics" with geography, the Society has in reality opened to itself the vast field of social science. Dr. Hawks saw, at a glance, the liberal nature of such an enterprise, and that its ends could be gained only by associated effort. He accordingly, with the passionate love for knowledge by which he was always exercised, and with his experience in organizing such studies, threw himself heartily into coöperation in the new Society, with, among other associates, Henry Grinnell, Archibald Russell, Dr. Joseph P. Thompson, John Jay, Frederick A. Conkling, Charles P. Daly, George Bancroft, George Folsom, J. Disturnell, and the late S. De Witt Bloodgood. Dr. Hawks was well chosen as a prominent

officer of the Society, not only for his acquaintance with and sincere devotion to its pursuits, but for the respect with which his name was always held in our mercantile community. The rector of any large and wealthy church in New York must have many merchants in his congregation. These naturally rallied round Dr. Hawks when he spoke on any subject involving their peculiar interests. Thus when, under the auspices of this Society, he was announced to deliver, at the chapel of the University, an Anniversary Discourse on the Progress of Geographical Discovery, the hall was crowded to its utmost capacity, and, what was most extraordinary—a feat in lecturing we believe never paralleled in this city—the audience was held together for three hours and twenty minutes listening to the speaker's eloquent exposition of his voluminous themes as he traversed the field of African and Asiatic exploration, the recent voyages to the Arctic regions, and the important surveys on our own Western continent. Nor will the members of the Geographical Society forget the eloquent tribute paid by him at one of its meetings to the memory of the Arctic navigator, Dr. Kane.

The publications of Dr. Hawks relating to American history, civil and ecclesiastical, commenced in 1836 with an octavo volume on Virginia, the first of a projected series, entitled "Contributions to the Ecclesiastical History of the United States of America." This was followed, in 1839, by another volume in the same series on Maryland. In 1842 he edited a volume of "The Official and other Papers of the late Major-General Alexander Hamilton, compiled chiefly from the originals in the possession of Mrs. Hamilton." This most important historical work was devoted to his native State—a History of North Carolina—the first volume of which, embracing the period between the first voyage to the Colony, in 1584, and the last in 1591, was issued at Fayetteville, N. C., in 1857. A second, embracing the period of the Proprietary Government from 1663 to 1729, was published at the same place the following

year. The plan of the work, a species of chronicle, or annals, was somewhat peculiar. It combined the reprint of the original narratives of voyages of discovery and colonial settlement, and other early and contemporary documents, with historical deductions and a running editorial commentary; while, as the work advanced, it presented a vast variety of interesting details too often overlooked by the historian—assigning, in a systematic classification, the particular incidents of the period to such well-arranged heads as "The Law and its Administration," "Agriculture and Manufactures," "Navigation and Trade," "Religion and Learning," "Civil and Military History," "Manners and Customs." In this way not only the interesting series of voyages made under the charter to Raleigh, are presented in order from the pages of Hakluyt, but we have, as an introduction to this portion of the work, a sketch of Raleigh's career—an enlargement of the popular lecture which the author had previously delivered on this theme. The exhibition of details, in other parts of the work, fully justify the writer's view, that "the real history of a State is to be read in the gradual progress of its *people* in intelligence, refinement, industry, wealth, taste, and civilization; that public events are but the exponents of the condition of the inhabitants in these and other particulars; and that 'the people' constitute a nation, not the legislature merely, nor the courts, nor the army, nor the navy." In 1861 Dr. Hawks returned to his old theme of Church history, editing, in conjunction with his friend, the Rev. William Stevens Perry, the "Journals of the General Conventions of the Protestant Episcopal Church in the United States of America, from A. D. 1785 to A. D. 1853 inclusive, with illustrative historical notes and appendices." This work was published by order of the General Convention. It was followed, in 1863, by another under the same joint editorship, entitled "Documentary History of the Protestant Episcopal Church in the United States of America, containing numerous hitherto unpublished documents concerning the

Church in Connecticut." The enumeration of the titles of these works shows their essential character. They are chiefly, as they are represented to be, contributions to History; but under this modest title they exhibit the genuine elements of the true historian: for Dr. Hawks, though a consummate rhetorician in the pulpit, was a close, accurate, laborious student in the closet, and thought no labour too great to be expended upon original inquiry and the critical examination of the facts requisite for all historical composition worthy the name. It is worthy to note, in our estimate of the man, the self-denial with which he immured himself in recondite studies, seldom pursued with the same avidity by men of his ardent temperament and capacity for active life.

In the autumn of 1843 Dr. Hawks resigned the rectorship of St. Thomas' Church, and presently accepted the charge of a parish at Holly Springs, in Mississippi, where one of his daughters, married to a gentleman of that place, was then residing. The congregation of St. Thomas' parted with their rector with much reluctance. They called to mind his years of faithful service, the endearing associations which had grown up between them, and individually expressed their sorrow at his departure. The Vestry, freely tendering to him all the pecuniary aid at their command, were liberal in their gifts, and formally recorded the "unfeigned esteem and regard which they had always and still entertained for him as a clergyman, a Christian, and a gentleman;" while they acknowledged the special services of his ministry in the growth and prosperity of the Church, particularly alluding to his organization and maintenance of "one of the largest and best-arranged Sunday-schools ever collected in a church in this city." *

Dr. Hawks had hardly entered upon his new field in the Southwest, when he was elected Bishop of Mississippi. Already, in 1835, he had been appointed, by the General Convention of the Church, Missionary Bishop of the Southwest; but no endowment having been provided for his

* Minutes of the Vestry of St. Thomas' Church, Oct. 28, 1843.

support, he was compelled to decline the office. Opposition was made to the confirmation of the Mississippi appointment in the Triennial Convention of the Church, held at Philadelphia in the autumn of 1844, in which Dr. Hawks took his seat as a delegate. The charges brought against him grew out of the difficulties in which he was involved by the failure of the St. Thomas' Hall school. He was prepared to meet them, and, in a long, eloquent, unstudied speech, in which he enlisted the sympathy of his auditors, he effectually met the accusations of his opponents. The vindication of his character was complete. The House declared, in a resolution, that "his integrity was sufficiently proved." He, however, now declined to accept the proffered appointment.

After passing about a year at Holly Springs, Dr. Hawks was called to the rectorship of Christ Church, New Orleans, a position which he held for five years. During this time the church was rebuilt by his exertions and after plans of his own; and, in the last two years of his residence at New Orleans, he was engaged in an effort in behalf of the University of Louisiana, which the State had voted to be established in that city. He was elected its President, and drew the plan of its organization. In furtherance of this object, he visited New York, and returned, accompanied on his journey down the Mississippi by two subsequently well-known gentlemen of this city, Mr. George C. Anthon and Mr. J. B. Auld, as professors in the University of the Classics and Mathematics. Within a few weeks one of these associates, Mr. Auld, for many years chief clerk or secretary in the Mayor's Department of this city, has been taken from us by death. One of nature's gentlemen, a lifelong student, he was beloved for the purity and force of his character, for his great amiability, and respected for his useful and honourable discharge of the duties of his office. His last act abroad, before he was confined to the house by his fatal illness, was to attend the funeral of his old friend, Dr. Hawks.

From New Orleans, Dr. Hawks, in 1849, was recalled to New York by his friends, who, ever anxious for his return, now made provision, by a liberal subscription of $15,000, for the payment of the debts contracted in setting on foot the St. Thomas' Hall School. Freed thus from these pressing obligations, Dr. Hawks gathered a new congregation around him in the Church of the Mediator, at the head of Lafayette Place, in Eighth street; an organization which was presently merged in Calvary Church, to the rectorship of which Dr. Hawks was called.

In 1830 he published a small volume, entitled "Auricular Confession in the Protestant Episcopal Church, considered in a series of letters addressed to a friend in North Carolina by a Protestant Episcopalian." The occasion which called forth this treatise was the publication, in certain pastoral letters of Bishop Ives, of North Carolina, of various opinions on penance, and kindred subjects, more or less in accordance with the doctrines of the Church of Rome. Dr. Hawks, ever keenly alive to the interests of Protestantism, saw and felt the tendency of the teaching of a leader who, as the event proved, was fast drifting to the papacy, and resolutely warned the Church of its danger. The argument of these letters on "Auricular Confession" is a very happy example of the author's habitual method of reasoning. It is conducted with force and clearness. The essay is replete with historical illustration, drawn from the precedents of the Reformation, the writings of English divines, the teaching of the Church in America, in the expressed opinions of its founders, the authority of its articles and government, the example of its practice. There is a notable courtesy, in the discussion, toward the heretical Bishop. The doctrine was hit and the Doctor spared.

In 1854 Dr. Hawks was elected Bishop of Rhode Island; but he declined to accept the office.

Dr. Hawks left Calvary Church in 1861, induced by a point of honour in connection with his opinions, not his acts, on Southern affairs during the war for the preserva-

tion of the Union. Every good citizen must condemn his sympathy with the Southern cause. It may well have been wished, for his own sake and for his personal influence, that he had taken another view of the Rebellion and its inevitable result. But, in pronouncing our judgment, we should remember that Heaven has not made all men alike, or placed them under the same conditions. The solution of these disturbing questions was easier to many of us than to a man of Dr. Hawks' birth and temperament. A North Carolinian, he had ever a warm sympathy with the fortunes of his State; and, though he had always been generously received at the North, and gratefully acknowledged that too, yet, on this very account, he may have felt a greater burden was thrown upon him, when the attempt at division took place, of not appearing to pursue his interest by taking part with the stronger side. All generous minds can appreciate the position of a proud, sensitive man, accustomed—a source of his eloquence—to the free utterance of every thought, placed in such a dilemma; and though we may dissent utterly from the opinions which entangled him, we must respect the spirit of self-sacrifice of a man who, approaching threescore and ten, insisted upon relinquishing the best position in which he had ever been placed —a position the reward of a lifetime of honest exertion—lest, by holding it, he should be even suspected to be dependent in any indelicate manner upon the support of others. Annoyed by a kind of opposition which a crafty man might easily have set aside, and a prudent man not without justification have ignored, he sent in his resignation to the Vestry of Calvary Church. It was declined, and he renewed it. Thus Dr. Hawks, by his voluntary act, parted with a congregation the great majority of whom would willingly have retained him. A dispassionate moralist may readily excuse the private opinions, never publicly expressed, of a man whose life was spent in promoting the honour of this city and the welfare of his country, by his devotion to the interests of science, literature, and Chris-

tianity. This community, this Society, owes to Dr. Hawks a large debt of gratitude, and can well afford to be generous in the interpretation of his motives. Here, at least, we may practise some magnanimity. Time has a healing hand for all asperities; and the grave, in an ingenuous mind, extinguishes all malice. Our forefathers, the Sons of Liberty of New York, no doubt had many harsh things to say of that worthy divine, Mr. Auchmuty, the Tory rector of St. Paul's in the days of the Revolution. His name was handed round in popular ludicrous verse by Trumbull in his Hudibrastic "McFingal:"

> "What warnings had ye of your duty,
> From our old rev'rend Sam Auchmuty,"

and the democratic poet, Freneau, dedicated to him some of the most opprobrious lines of his slip-shod Muse; but a hundred years passed away, and, the other day, the centennial of the old church was celebrated by the re-delivery from the pulpit of the edifying consecration discourse preached at the start by the same Tory Auchmuty; and it was listened to with pleasure. The passions of the day are temporary; the charities are eternal. In this Hall, devoted to the sacred cause of History, while Truth wraps herself in her mantle of impartiality, her voice, obedient to the sympathies of humanity, loses the harshness of contemporary strife, and speaks with a tenderness ever welcome to the ears of mortals, to fallible man, the creature of an hour, be his strength of purpose or wisdom what it may, the sport of a thousand waves of circumstances, overruled by a mastering necessity the result of various conditions, personal, social, political, of constitution, of temperament, of fortune, over which the individual has but partial control.

Shortly after leaving Calvary Church, Dr. Hawks accepted a call to the rectorship of Christ Church, Baltimore, which he held for nearly two years, when he returned to New York, and, for a short time, preached in the Church of the Annunciation, in conjunction with the rector, the

Rev. Dr. Seabury. He was there as successful as ever. In a special discourse on the subject of "Biblical Inspiration," he presented at length the views held by the best Church authorities, in opposition to the relaxing opinions of the "Essayists," and other writers of the day. It was not long before his friends, having again rallied round him, an independent congregation gathered at his side, met to worship in the chapel of the University, and in due time measures were taken to erect a new church, to which the name, the "Chapel of the Holy Saviour," was given.

As Dr. Hawks began his many-sided literary career in New York with a book for children, so, after having traversed an extensive circuit of knowledge, he laid down his pen while composing and arranging a series of books of elementary instruction for the youngest learners. His last publication, issued by his son-in-law, Mr. James Pott, but a few months ago, was a primer of the English language, in which the way to learning was smoothed at its rugged entrance by educating the minds of children in the principles involved in the formation of words of four letters, and their combinations in simple sentences. He always took pleasure in arranging and methodizing facts, the turn of his mind being not only imaginative to a rare degree, but essentially scientific in its love of order; while he was ever intent on

> "Those kindly cares,
> That health and vigour to the soul impart,
> Spread the young thought, and warm the opening heart."

The last public act of Dr. Hawks was on the 4th of September, in the delivery of a few remarks at the laying of the corner-stone of his new church in Twenty-fifth street. He said but little, for his strength was already enfeebled by the wasting malady which in a short time consumed him. He preached no more. After a brief period of confinement to his room, supported by the consolations of the religion which he had taught to others, having received the Holy Sacrament from the hands of his friend,

the Rev. Dr. Eigenbrodt, he met death with resignation on the morning of the 27th day of September, 1866. The funeral services took place at Calvary Church on the ensuing Saturday. The full gathering on this occasion of his former parishioners, filling the large area of the church to overflowing, afforded ample proof of the affection with which the deceased was personally regarded. The State Convention of the Church having just closed its session, an unusually large number of the clergy was also in attendance. The funeral service was conducted by Bishop Potter, assisted by the Rev. Dr. Washburne, and others. The remains were then borne to a vault at Greenwood. A tomb and monument are now being prepared for their final resting-place at Greenwich, Connecticut.

The main points of Dr. Hawks' character have been indicated in the narrative which we have given of his active life. Richly endowed by nature with an accumulation of gifts, in a physical constitution of great endurance, with an eye steady, dark, penetrating, with a voice tuned to eloquence, capable of the pathetic, with a simple, natural force—one of the rarest gifts to the orator—led on by genial encouragement in a happy youth, he brought from the pursuit of the law to the service of the Church a knowledge of human nature, and a habit of earnest advocacy, which invigorated his appeals from the pulpit, and sustained him in public favour to the end. His presence carried with it an air of authority. He was naturally a leader. He would have been an eminent man had he pursued a political career. North Carolina might then have sent to the Senate an orator to rank with Henry Clay. In the Church we have seen him thrice called to the office of a Bishop. While others sought his influence, there was no affectation or pursuit of greatness in his conduct. Ever easy of approach and with a welcome for the humblest, he loved simplicity in all things. He avoided public shows, public dinners, and platform celebrations. I remember but one public speech which he made in New York, outside of his profes-

sion and of the quiet meetings of the Historical and other Societies with which he was connected. He once addressed an assembly of citizens called together at the Masonic Hall, in Broadway, to promote the objects of the American Colonization Society.

He has been charged with instability in the conduct of his affairs; and it must be admitted that, in business matters, his imagination sometimes outran the prudence of sober judgment; but if we take a general view of his life within his sphere, we shall find it steady in the cause of great principles. During the period of his ministry, while many of his brethren wavered in their allegiance to the Church, and some left the fold, Dr. Hawks was always true to the moderate principles and teachings of his youth. Nor, after the full exposition we have given of his writings, need we remind the hearer of the essential unity of his literary pursuits.

"The most distinctive trait of Dr. Hawks' character," writes to us his friend, the eloquent Southern author, Mr. Charles Gayarré, who was intimate with him during his residence in New Orleans, "was, I think, his contempt for meanness of any kind. He was horrified at its very shadow, and he would attack the apparition with a vigor of indignant sarcasm, which, sometimes, was truly amusing. How freely he spoke his mind on every subject! How careless of speech and prudential considerations! How keenly he abhorred those who, to use his expression, *were always chasing the shadow of a shilling round the corner!*"

The charm of his familiar conversation in a friendly circle will long be remembered. He found relief from the anxieties of his profession and the burden of his severer studies in such simple but intellectual relaxations. There was one place in particular where all the geniality of his nature was called forth. This was in the hospitable family of Doctor Francis, in his old home in Bond-street. There, in common with other guests, he met a spirit of domestic, heartfelt kindness, such as is now rarely exhibited; for the

heartiness of the host, his freedom and simplicity, were traits of an earlier day of vigorous character and the unchecked expression of natural emotions. The humour and benevolence of Dr. Francis were universal solvents; the wise were inspired, and even dulness seemed to lose something of its oppressiveness under his boisterous incantations. There the conversational powers of Dr. Hawks were aroused, not only on the graver topics of history, of literature, of politics, of the manners and morals of the day, but on the lightest themes of the moment—on some paradox which Francis would introduce to kindle the flame of discussion, or some feathered, airy nothing, to be tossed about and never permitted to fall to the ground while humour and fancy could keep it afloat. Francis and Hawks, throwing off the weight of years:

> "Both young Arcadians, both alike inspired
> To sing and answer, as the song required."

Dr. Cogswell will remember these evenings and their pleasant discussions, in which he bore a part; so will Mr. Tuckerman, Francis' genial biographer, and a host of others who shared in these hospitalities. In an obituary spoken in this place, it is certainly not amiss to couple the names of Francis and Hawks. The last occasion on which the latter spoke in this Hall, in the gatherings of the Historical Society, was in giving expression to the feelings of its members when they were assembled to record their sense of the loss of Dr. Francis.

The theology of Dr. Hawks, enriched with the graces and wealth of literature and learning, was yet very simple. In its last analysis it was to be expressed in few words—Man hath sinned, Christ has suffered. His preaching was the doctrine of St. Paul; he never lost sight, in his discourses, of the great atonement admitting fallen man to the favour of Heaven. Christian humility was the foundation, the strength of his manly character. He inculcated it upon others and practised it himself. When his last hour

came, he still repeated the lesson. "Bury me," said he to one of his family, deprecating any parade at his funeral, "as becomes a poor sinner." As a Churchman, he was manly, simple, and sincere. Of the school of his friend and preceptor, Ravenscroft, and of Bishop Hobart, he held firmly to and honoured the order and authority of his Church. In his daily ministrations he favoured no oppressive rigidity in practice; nor was he at all disposed to introduce any innovations into the service. He was content to worship as the amiable Bishop White worshipped before him. He had no sympathy with ecclesiastical novelties or overcharged pretensions. His dress was plain and neat, with little aid from the clerical tailor—a being unknown to his early days; he was far above the petty conceit of marring a simple Protestant worship by making it, in the words of Sydney Smith at St. Paul's Cathedral, in reference to the Puseyites of his day, "a religion of postures and ceremonies, of circumflexions and genuflexions, of garments and vestures, of ostentation and parade." * The religion of his fathers, in the nineteenth century and in the United States of America, he may well have thought needed no such anachronism in its support. Among the last words which he uttered was an injunction to his brethren not to burden the service of the Church with ceremonial observances. Moderation, in the beautiful sentiment of Bishop Hall, an author whom he loved, "the silken string running through the pearl chain of all virtues," was the guide of his conduct in all Church matters. In her councils an able canonist, he defended her just rights and claims, and never forgot the laity as an integral part of her organization.

What shall I say further of his sacred profession, which superadds the sanctities of heaven to the friendships of earth? Admitted to our homes and our hearts in those days of desolation when the sweetest song of the world

* Letter to Lady Ashburton, 1841.

grates harshly on the ear, the minister of the Church exercises an office which, if society were perfect, would be entrusted only to men of such grave and gentle dispositions as the Christian pastor whose virtues we here commemorate. What delicacy of feeling, what unaffected grace of manner, what grave sweetness, were with him as he proffered the words of Christian consolation! In how many scenes, during his long pastorate, was he tried! In the thirty years of his service in this city, the lifetime of a generation, he has been bound by the most sacred ties to the hearts of thousands. He has been with us at weddings and christenings. Our children have been taught by him, and his eloquence has wooed us by every art of persuasion to the embrace of the wisdom from above. He has heartened our joys and diminished our sorrows. He has alleviated, by his kindly ministrations, the dying hours of our parents; he has stood with us, their children, at their graves. We have listened to his voice to receive into our hearts the triumphant argument of St. Paul for immortality.

Now that we may here meet him no more, to welcome his eloquent words as in days past, let us, in every befitting manner in this Society, by the preservation of the many books which he wrote, by hanging his portrait on our walls, by placing his bust in our gallery, by the aid of the printer and the engraver, by jealous guardianship of that touching and imposing memorial of his literary life, the valuable library which he collected, and which has just been so generously bestowed upon us and entrusted to our keeping—let us, employing all the time-defying arts of historical preservation, record our sense of the worth of our honoured member, Francis L. Hawks, that his memory may be ever cherished by our successors.

APPENDIX.

Proceedings of the Society.

At a stated meeting of the New-York Historical Society, held in its Hall, on Tuesday Evening, October 2d, 1866:

The President announced the recent decease of the Rev. Francis L. Hawks, D.D., LL.D., a member of the Society, and asked that it be referred to the Executive Committee to prepare and submit at the next meeting of the Society suitable resolutions on the occasion.

It was accordingly so referred.

At a stated meeting of the New-York Historical Society, held in its Hall, on Tuesday Evening, November 6th, 1866:

Mr. Charles P. Kirkland, from the Executive Committee, submitted and read the following resolutions:—

The New-York Historical Society has learned with deep regret the decease, on the 27th day of September last, of its late member, Francis L. Hawks, D.D., LL.D., at the age of sixty-eight years.

In the dark days of the Society he was its steadfast friend; and lent to it the aid, when that aid was invaluable, of his voice and his pen, and of his personal and professional influence. In 1836, the Society was in adversity; Doctor Hawks stepped forward earnestly and energetically to relieve and resuscitate it, and his efforts contributed in an eminent degree to restore it to life and usefulness. During that and the three succeeding years, he delivered before the Society and for its benefit several of his brilliant lectures.

In 1849, after his return from a residence of five years in the Southern States, he became a member of our Executive Committee, and during a service of ten years in that Committee, he

was among its most attentive, devoted, and useful members: he resigned this position in 1859, in consequence of the pressure of professional engagements, but continued to the last a fervent friend of the Society. His last address before it was on the occasion of the death of the lamented Francis.

Doctor HAWKS was distinguished by zeal, sincerity, and eloquence in the pulpit: as a general as well as a professional scholar he held a high rank, and his contributions to the historical literature of our country are numerous and valuable. He was genial in society and ardent in personal friendships.

His death is a loss alike to the public and to the profession of which he was a shining ornament, to a large circle of attached friends, and to this Society.

It is therefore, *Resolved:*

First. That by the death of Doctor HAWKS, this Institution is deprived of an early and constant friend, of a most distinguished member, and of one to whom its lasting gratitude is due.

Second. That by this event, Society has lost one of its most genial members, the cause of History a thorough and devoted student, and the Christian religion an eloquent advocate.

Third. That the foregoing minute and resolutions be entered on the records of the Society, and a duly authenticated copy be sent to the family of the deceased.

After hearing the Rev. WILLIAM F. MORGAN, D.D., the Rev. WILLIAM ADAMS, D.D., Mr. JOHN G. LAMBERSON, and the Rev. SAMUEL OSGOOD, D.D., the minute and resolutions were adopted by the Society unanimously.

AT a stated meeting of the NEW-YORK HISTORICAL SOCIETY, held in its Hall, on Tuesday Evening, April 2d, 1867:

The Librarian stated that it was his privilege to make an announcement which he was sure would be received with great satisfaction. Certainly, in all his own knowledge of it, no event in the history of the Society had given him greater pleasure. He was authorized by our fellow-citizen and associate, Mr. WILLIAM NIBLO, to signify to the Society that he had purchased from the family of the late Doctor HAWKS his Library of American His-

tory, etc., for the purpose of placing it here entire and in permanence, never to be scattered. Mr. MOORE thought it unnecessary to add at this time any remarks upon the character and value of this collection—that these would be more appropriately made hereafter; but he might be permitted to say that the HAWKS Collection will be hereafter a noble monument both to the distinguished collector and generous giver. Mr. MOORE then submitted the following resolutions, which were adopted:—

Resolved, That the Society receives with the highest gratification the announcement of the munificent intention of its esteemed associate, Mr. WILLIAM NIBLO, with reference to the Library of the late Doctor HAWKS, and that it be referred to the Executive Committee, with power, to make suitable provision for the reception and arrangement of the Collection, in accordance with the purpose and wishes of Mr. NIBLO.

Resolved, That the Executive Committee be further instructed to make such arrangements as they may deem expedient with reference to the proper acknowledgment of this noble gift.

At a stated meeting of the NEW-YORK HISTORICAL SOCIETY, held in its Hall, on Tuesday Evening, May 7th, 1867:

Mr. AUGUSTUS SCHELL reported in behalf of the Executive Committee, to whom it was referred, with power, "to make suitable provision for the reception and arrangement of the HAWKS Library, in accordance with the purpose and wishes of Mr. NIBLO, and to make such arrangements as they may deem expedient with reference to the proper acknowledgment of this noble gift:"—

That they have assigned and set apart the Executive Committee Room, to be fitted up for the reception of the Library, and taken the necessary measures to insure its early and satisfactory completion and arrangement, in accordance with the purpose and wishes of Mr. NIBLO.

They further report, and respectfully recommend to the Society for adoption, the accompanying resolutions; as a suitable, although inadequate, expression of acknowledgment by the Society of this noble gift.

The Resolutions were read as follows :—

Resolved, That this Society, deeply sensible of the obligations under which it is placed by the generous gift of its esteemed associate, Mr. WILLIAM NIBLO, do hereby tender to him the cordial expression of its gratitude for the great service which he has rendered in establishing the American and Miscellaneous Collection of the late Doctor HAWKS as a permanent portion of the Library of the Society—a monumental memorial of its Author and Founder—to be seen and known, recognized and acknowledged by American Scholars, at once and for all the time to come.

Resolved, That, in acknowledgment of the munificence which has secured for this Society a collection so rich in its historical and antiquarian interest, it shall hereafter be designated and known as the HAWKS-NIBLO COLLECTION.

Resolved, That Mr. NIBLO be requested to sit for his portrait, to be placed in the Gallery of the Society among those of its Founders and Benefactors.

After some remarks by the Rev. Dr. OSGOOD, the resolutions were adopted unanimously.

* * * *

The paper of the evening, prepared by Mr. EVERT A. DUYCKINCK, entitled "A Memorial of FRANCIS L. HAWKS, D.D., LL.D.," was read by the Librarian.

On its conclusion, the Rev. Dr. SAMUEL OSGOOD, after some remarks, submitted the following resolution :—

Resolved, That the thanks of the Society be presented to Mr. DUYCKINCK for his very interesting and instructive paper read this evening, and that a copy be requested for the archives.

The President called upon the Rev. Dr. FRANCIS VINTON, who responded in a few remarks with reference to the paper just read, and the topic suggested by it.

The resolution was then adopted.

Extracts from the Minutes :

ANDREW WARNER,
Recording Secretary.

The Hawks-Niblo Collection.

CATALOGUE

OF

BOOKS IN THE LIBRARY

OF THE

Rev. FRANCIS L. HAWKS, D.D., LL.D.

PRESENTED TO THE

New-York Historical Society

BY

WILLIAM NIBLO.

NEW YORK:

MDCCCLXXI.

THE HAWKS-NIBLO COLLECTION.

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ALLEN, ETHAN. A Narrative of his Captivity. Fourth Edition, with Notes. 12mo. Burlington, 1846.

ALLEN, J. FISK. A Practical Treatise on the Culture and Treatment of the Grape Vine. Third Ed. 12mo. N. Y., 1855.

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["This was written by a gentleman whose name I have forgotten, and who was made Archdeacon in Ceylon, I think. I saw him in New York, and he gave this book to Thos. N. Stanford, Esq., who gave it to me. I think the name of the author was something like *Wenham*, and he had been an officer of the Society. F. L. HAWKS."]

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